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Woman's Work

A Foreign Missions Magazine

CHINA

Vol. XXXV No. 1

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Woman's Boards of Foreign Missions

of the Presbyterian Church, U. S. A.

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Subjects for Auxiliary Meetings, 1920

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FEBRUARY	Chosen.	AUGUST	China.
MARCH	Japan.	SEPTEMBER	India—Home Base—Outlook for the Year.
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MAY	Latin America.	NOVEMBER	Siam.
JUNE	Philippine Islands.	DECEMBER	Moslem Lands—Syria and Persia.

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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXV JANUARY, 1920 No. 1

Usually, the New Year number of our magazine is all printed and mailed before Christmas, but this year, owing to the two months' delay in its manufacture, when we hand you 1920's card on the cover, 1920 is really about to look in at the door! Handicapped as we have been by these delays, by unreliable mail-service and by the staggering burden of immensely increased expenses in cost of materials, manufacture, and work of all kinds, with no corresponding increase in receipts, yet we have lived through this last hard year. And as we begin with this issue, a new year of work, we want to express our thanks to the guiding Hand that has led us thus far, and also to the many members of our friendly family whose frequent expressions of interest, encouragement and warm approval have helped us on our way.

In February, from Chinese presses, the American Bible Society will issue its new translation of the entire Bible into Chinese, to be known as the Revised Mandarin Bible. For more than twenty-five years a large number of expert translators, both Chinese and foreign, have been working on this version. The ablest linguists and the most accomplished scholars have pondered deeply over the exact rendering of the original into its Chinese equivalent. The Bible Society has expended many thousands of dollars for translating, and will spend many more thousands for paper, now so expensive, and for printing. But when completed, this version will be issued to more possible readers than any other translation of the Bible that has ever been printed, about one-fourth of the world's inhabitants being Chinese. The Society's representative in China says that a million more copies of the inspired Word of God, in whole or in part, might be put into Chinese hands if sufficient money were available.

Nearly a hundred evangelical denominations and Boards are now co-operating in the Interchurch World Movement of North America. Many of its world-wide surveys of existing conditions and needs have already been made and the results formulated. These will be presented at the World Survey Conference to gather in Atlantic City, on January seventh, for three days. A thousand of the leaders in home and foreign missions and in other church activities have been asked to assemble for the consideration of the many problems involved in this visualization of the whole duty of the Church of God to the whole world, and to estimate the share of American Protestantism in the responsibility for world evangelization. A large proportion of the delegates to this conference will be ministers and laymen, but there will also be included a strong group of representative women, well qualified for counsel as to the plans of the women in the different denominations.

Surely China is awaking! A letter from Peking tells of the students in the Government institutions being much stirred up over China's danger of losing Shantung. They tried to burn the house of the returned Minister who signed the treaty with Japan three years ago. Thirty-three of them were caught. It was at first reported that they were to be executed, which created a tremendous storm among the Government University

students, and even affected the boys and girls in our mission schools. Thirty-three little boys in a Government orphanage offered themselves to die in place of the thirty-three imprisoned ones, and the girls' school sent a telegram to Paris, urging that the sovereign rights of China be respected.

THE REV. W. REGINALD WHEELER, writer of our leading article in this month's issue, is a Yale graduate who went out with his wife in 1915 and has been since then serving as professor in Hangchow College. He has now been transferred to the service of the Peking Union College, where he will be Professor of Philosophy. Professor Wheeler is in this country at present co-operating with Dr. Henry W. Luce, the Vice-president, in his efforts to raise an endowment fund for the College.

THE ANNUAL CONFERENCE of the Boards of Foreign Missions of North America will be held this year in New Haven, Connecticut, January thirteen—seventeen.

SOMEONE has said that the difference between a war-worker and a missionary is the difference between a snapshot and a time exposure. Dr. Fosdick told the new missionaries last Spring: "The only faith that matters now is the faith that has been through the fire and still stands. There is no place in this torn world for the chatter of 'don't worry', for embroidered wall-mottoes: 'God's in His heaven, all's right with the world,' 'Build a little fence of trust around today.' Civilization has failed, science can not save. The Gospel is indispensable to the world. Keep undimmed the conviction that yours is the greatest task in the world and the only permanent one."

OUR FORMER FAITHFUL MISSIONARY, Miss Charlotte Hawes, writes feelingly of "the home-going of one of our oldest Presbyterian Shantung missionaries, Mrs. Crossette, who was living at the Missionary Home at Newton, N. J. Mrs. Crossette went out about forty years ago and began work at Tsinanfu. Later, when her husband died, she was located at Weihsien, doing country evangelistic work. She was beloved alike by the Chinese and the missionaries, and the news of her death will cause tears of mourning in the region around Weihsien."

ONE OF OUR MISSIONARIES writes of the old spirit of selfish isolation found among the Chinese whose eyes have not been opened to the spirit of brotherhood that follows Christian teaching. During the time of a famine in his section of China this missionary was invited by an official to a feast with him and others of the gentry. "I was much impressed," he says, "with the fine appearance, the sagacity and ability of the splendid group of Chinese gentlemen assembled. The lavish feast was of the fat of the land and lasted for hours. To me it was maddening, but very typical. You will find here two villages not a mile apart, one in utter distress, the other quite prosperous. But no one concerns himself to help his suffering near neighbors."

THE OLD CHINESE REVERENCE for learning makes that people appreciative of the progress which has been taking place in Christian educational institutions. More and more these institutions of the higher grades are being developed under the auspices, not of one denomination of Christian workers, but of the union of a number of these. Our Saviour prayed "That they all may be one . . . that the world may believe," and conformity to this ideal is gradually evolving. A large majority of our missionaries to China begin their work on the field by a year's struggle with the almost overwhelming difficulties of the Chinese language at the Union Language School which is a department of Nanking University. Here they get a glimpse of the practical working of that unity of which they heard much before they sailed.

Our Missionaries in South China, Hunan and Hainan

AND POST OFFICE ADDRESSES

Hunan, 18 Peking Road, Shanghai.

Always safe to write: *American Presbyterian Mission.* Postage to Shanghai, 2 cts.

Following the practice of the *Yearbook*, we are giving the names and addresses of missionaries in S. China, Hunan and Hainan. The names of those in N. China, Central China, Kiangan, and Shantung, will be given in our August number.

Miss A. C. Arthurs, Canton
Miss Mary T. Bankes, "
Mrs. H. W. Boyd, "
Mrs. J. W. Brown, "
Miss Evelyn N. Burlingame, "
Miss E. M. Butler, "
Mrs. J. W. Creighton, "
Miss Lucy Durham, "
Miss Elizabeth Faries, "
Mrs. A. A. Fulton, "
Miss Grace Fulton, "
Mrs. C. G. Fuson, "
Dr. Martha Hackett, "
Mrs. J. L. Harvey, "
Mrs. J. M. Henry, "
Dr. Mildred Jenks, "
Mrs. J. G. Kerr, "
Mrs. J. S. Kunkle, "
Miss Harriet Lewis, "
Mrs. E. C. Machle, "
Dr. Mary W. Niles, "
Miss Lulu R. Patton, "
Mrs. R. M. Ross, "
Mrs. C. C. Selden, "
Miss Christine M. Smith, "
Mrs. S. P. Spencer, Jr. "
Mrs. H. F. Thomson, "

Mrs. E. J. Weekes, Canton
Mrs. P. R. Fulton Lienchou, "
Miss Hannah E. Kunkle, " "
Mrs. O. W. McMillen, " "
Miss Elda G. Patterson, " "
Miss Helen I. Stockton, " "
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Mrs. A. A. Pratt, " "
Mrs. E. M. Ewers, Yeung Kong
Miss Florence F. Pike, "
Mrs. G. D. Thomson, "
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Mrs. A. R. Kepler, " "
Miss Emma Kolfrat, " "
Mrs. T. J. Preston, " "
Mrs. E. D. Vanderburgh, " "
Mrs. W. M. Berst, Hengchow, "
Mrs. D. E. Crabb, " "
Mrs. C. H. Derr, " "
Mrs. G. L. Gelwicks, " "
Mrs. W. E. Robertson, " "
Miss M. Muriel Boone,
Chenchow, "
Mrs. E. D. Chapin, " "
Mrs. P. H. Dowling, " "

Mrs. S. C. Lewis, Chenchow, Hunan
Mrs. W. T. Locke, M.D. " "
Mrs. T. W. Mitchell, " "
Mrs. J. H. Bryars, Changteh, "
Mrs. W. C. Chapman, " "
Miss Nettie R. De Jong, " "
Miss Phyllis E. Kurtz, " "
Mrs. O. T. Logan, " "
Mrs. Gilbert Lovell, " "
Mrs. C. S. Smith, " "
Miss Ethel L. Davis, Changsha, "
Mrs. W. H. Lingle, " "
Miss Effie M. Murray, " "

HAINAN

Mrs. N. Bercovitz, Kiungchow
Miss Janet Gilman, "
Mrs. H. M. McCandliss, "
Mrs. J. V. Shannon, "
Miss Alice H. Skinner, "
Miss Mary Taylor, "
Mrs. D. H. Thomas, "
Mrs. J. C. Melrose, Nodoa
Mrs. Paul Melrose, "
Mrs. G. D. Byers, Kachek
Miss Margaret M. Moninger, "
Miss Kate L. Schaeffer, "

In this country: Dr. Harriet M. Allyn, 264 Jefferson Ave., New London, Conn.; Mrs. C. P. Althaus, 50 Linden Ave., Asheville, N. C.; Mrs. W. M. Campbell, 1221 Bealle Ave., Wooster, O.; Miss Mae Chapin, 1616 W. Church St., Champaign, Ill.; Miss Elizabeth A. Churchill, 3341 Van Ness Ave., Vancouver, B. C.; Miss Grace Herriott, 1919 High St., Oakland, Cal.; Mrs. W. M. Highberger, Childs, Md.; Mrs. G. F. Jenkins, Marshall, Mo.; Mrs. J. F. Kelly, 521 West Ave., 53, Los Angeles, Cal.; Miss Annie R. Morton, Care of Miss Mary Hewitt, N. Pomfret, Vt.; Miss Harriet Noves, Seville, O.; Mrs. W. D. Noyes, 108 North St., Auburn, N. Y.; Mrs. C. E. Patton, Warrior's Mark, Pa.; Mrs. R. C. Roberts, 947 University Ave., Boulder, Colo.; Mrs. C. G. Salsbury, Marlboro, N. Y.; Mrs. J. F. Steiner, Pandora, O.; Mrs. F. J. Tooker, 50 Evergreen Place, E. Orange, N. J.; Mrs. G. T. Tootell, Britton Heights, Knoxville, Tenn.; Miss Catherine T. Woods, Lewistown, Pa.

1870—THE YEARS—1920

MARY R. DOOLITTLE

I.

Swift years and rich years, endeavor manifold,
Years of wide seed-sowing, years of harvest gold.

II.

Years of sacred fellowship hand-in-hand close clasped,
Heart to heart still speaking out of dear days past.

III.

Years of priceless sacrifice, heart strength for each day,
Years of shining deeds of love in dark lands far away.

IV.

Years of His presence Whose promise spans the way,—
"Lo, I am with you." "Go ye," my word of love obey.

V.

Fifty years on home shores, fifty o'er the sea,
Voice to far voice calling, we sound the Jubilee!

CHICAGO.

Those Who Have Passed Over

November,	1918.	MISS LARISSA J. COOPER, Siam
December,	"	REV. FRANK P. GILMAN, Hainan
January,	1919.	REV. DR. JOHN WHERRY, China
February,	"	REV. W. A. BRIGGS, M. D., Siam
March,	"	DR. C. J. SHELLMAN, Siam
August,	"	REV. DR. W. H. LESTER, Chile
October,	"	REV. DR. W. C. DODD, Siam
November,	"	MRS. GEORGE DUNBAR, India
"	"	MRS. S. C. MCKEE, China
"	"	DR. R. W. CARTER, Phillippine Islands
December,	"	REV. F. N. JESSUP, Persia
"	"	MRS. J. W. HAWKES, Persia
"	"	MRS. J. V. LOGAN, Chosen

"'My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to Him that can get it. My marks and scars I carry with me to be a witness for me that I have fought His battles Who now will be my Rewarder' . . . So he passed over and all the trumpets sounded for him on the other side."

—*The Pilgrim's Progress.*

The Need and Opportunity for Christian Service in China Today

W. REGINALD WHEELER, of the Faculty of Peking University.

THE CAUSE OF MISSIONS owes an incalculable debt to the work of women both at home and on the foreign field. The work abroad will always call forth the heroic in the lives of all of the workers, but especially is this true of the women who have given themselves to this service. In writing of the need and opportunity for Christian service in China today, I wish first therefore to pay my tribute of deep and heartfelt admiration to the courage, devotion and Christlike sacrificial spirit of the women missionaries whom I have known out there; women who have left the comforts of a twentieth-century home to face daily the depressing down-pull of squalor, disease and dirt of a medieval civilization in an alien land; who have braved the loneliness of isolation in solitary posts far in the interior; who present themselves as living sacrifices in glad and willing service of their Lord.

This has been the spirit of the women who have served and are serving in China today. What are the needs and opportunities which are now open in that land to both men and women who, with a similar

spirit, wish now to follow in their train?

Let me answer first in the words of the American Minister at Peking. He was addressing a great gathering of American university graduates in the compound of the American Legation. The students were Chinese and American, both men and girls. There was all the fun and good fellowship of an intercollegiate gathering in the United States, as the college cheers and songs of Yale, Princeton, Wellesley and Smith rang out, and as the whole assembly joined in singing *America* and the Chinese National Anthem. As I listened I thought of another scene enacted in that same compound just nineteen years before, when all the Americans and foreigners in Peking were besieged there by the Boxers; and how that scene of hatred and war and death was now changed to one of friendship and peace and association in a new life. Then Dr. Reinsch was introduced and he spoke of the life at Peking, and with an unmistakable ring of sincerity voiced his happiness in his work there on behalf of America and China. He closed with the statement that nowhere in the world today were there such opportunities for service, industrially, educationally, and religiously. as in China today and that he was glad to have a part in this great and varied task. Following his line of thought, in this article I shall try to point out some of the outstanding features in the economic, educational and religious needs and opportunities in the life of the Chinese Republic today.

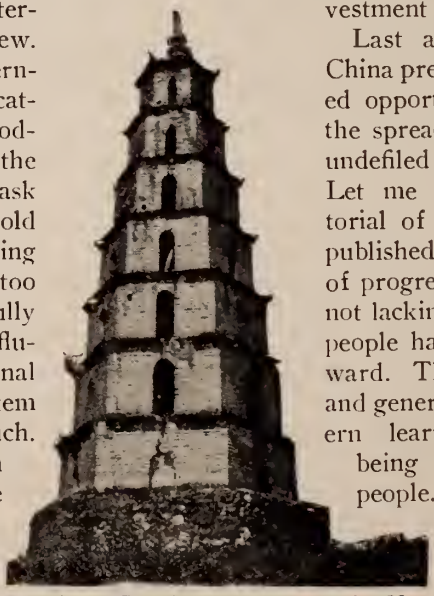
First, the opportunities for service from the economic and industrial standpoint. Someone has well said, "China is the middle-ages made visible." At first glance China today appears as Europe did two and three centuries ago. Turn to the third chapter in Macaulay's History and read his description of London in 1685; he is apparently describing a present-day city of Cathay. But in the last two centuries the West has outstripped the East in economic and industrial development and today there is need for all that the Occident can supply of the sciences and arts of the modern age. There is need for medical instruction, for the services of the doctor and the nurse, and China today is grateful for the assistance which the Rockefeller Foundation has given it in meeting this need. There is need for the inculcation of the principles of hygiene in the home as well as in the city and the village. An annual series of figures for three consecutive years, made among the female patients at the British Charitable Hospital at Peking, showed an average of 48% deaths of the children there. Further, there is need of a humane and Christian influence in the shaping of the laws which will govern conditions in new industrial plants and factories which are developing so rapidly throughout China. The need for "social service" is practically universal. In all these adaptations of a seventeenth century civilization to that of the twentieth century, there is need for strong Christian public opinion which will guide and temper the transition.

This transition is being rapidly made. Contrasted with the landmarks of yesterday, China presents many strange and anomalous productions of today. Alongside of the ricksha and the sedan chair with their man-power-means of locomotion, may be seen a twenty-passenger, 700 horse-power Rolles-Royce Handley-Page commercial aeroplane, six of these having been purchased by the Chinese ministry of communications. Wireless stations are being installed, the material for one of them was carried on camels and carts from the nearest railway. Wireless telephones will bridge the roadless stretches between walled cities.

Further industrial development with investment of capital for the development of China's resources must come from the West. This process may be either a menace to freedom or a means of true liberty for the Chinese republic. There have been and are two distinct ways of carrying out this development, the one that of "spheres of interest" and exploitation, the other that of the open door and

mutual assistance. For a vivid presentation by a feminine pen of the present situation, resulting from the clash between these two policies, my readers are referred to a recent volume by Miss La Motte called *Peking Dust.* The open door and the territorial integrity of China go hand in hand; economic privileges and political rights can not be separated; and that is one of the reasons for the present outcry against the transfer of German claims in Shantung to Japan instead of their restoration to China. The United States has always stood for the open door and the political integrity of China; we have repeatedly made pledges to uphold these principles; and there is need today of sentiment in America which will strengthen the government in its determination to maintain with China our traditional relations of mutual friendship and trust.

Educationally, the need and opportunity for Christian service in China was never so great as it is today. The Chinese people have had a distinct educational system of their own which comes down from the time of Confucius, at a time when the great Attic thinkers lived and taught in Greece, and even before the founding of Rome. But this type of education was classical and literary and open only to a few. Thirteen years ago the government issued an edict advocating the introduction of modern education into all the schools; but the two-fold task of retaining the best of the old and introducing and adapting the best of the new, is too great to be done successfully by China alone. To the influence of missionary educational institutions the present system of education owes much. "American missionaries, in co-operation with those from other countries, have awakened the interest of the Chinese masses to the value and importance of the new learning," says Dr. Wellington Koo, Chinese Minister at Washington. "Modern education in China traces to missionary influence exclusively," declares Dr. Wilder. former American Consul-General at Shanghai. For this reason the majority of the college and universities now in China are missionary institutions. Two women's colleges, Ginling at Nanking, and Yen Ching at Peking, are now being developed, the former being associated with the University of Nanking, the latter with the University of Peking. There can be no greater contrast than that of the appearance and bearing of the older generation of Chinese women, hobbling about on their poor stumps of feet, with an outlook upon the world bounded entirely by their narrow homes, with that of the freedom and grace of the girls of Young China, who are facing the world with eyes open to all of its beauties and possibilities.



Pagoda at Chenchow. Photo, sent by Mrs. T. W. Mitchell.

The modern Chinese girl student, when given the advantage of education under Christian auspices, is of the most admirable type, and the opportunity to invest money and life in their service, together with the service of their brother students, is one to be coveted by those who care for the limitless possibilities in such investment in the name of Christ.

Last and most important, China presents an unprecedented opportunity for service in the spreading of the true and undefiled religion of our Lord. Let me quote from an editorial of a native newspaper, published in Shanghai: "Signs of progress in the country are not lacking. Intellectually the people have taken a leap forward. The idea of democracy and general knowledge of modern learning are gradually being spread among the people. This is a hopeful sign. But knowledge without moral backbone is worse than

ignorance. The morality of our people, we are sorry to say, has not kept pace with their advance in knowledge. We are in the same predicament as France was immediately after her great revolution. The people have cut adrift from old traditions, but have not assimilated new ideas and principles rapidly enough to supply the resulting moral vacuum. We can say without fearing challenge that the morality of the people is everything in the life of a nation. While we may be busy instituting reforms and improving the minds of the people, we must not for a minute lose sight of this signal fact—the soul of the nation."

This feeling of need has been strengthened by discouragement over the slow progress of the Republic and apprehension as to aggression by foreign foes. There is a growing conviction that China can be saved only through Christ. I have seen young men and girls decide to give themselves to Him with this hope of serving their own beloved land through His strength. They are of the same stuff as those men and women who, less than twenty years ago, faced martyrdom at the hands of the Boxers for His sake; of whom those verses were truly written: "These are they who have come out of great tribulation," who have washed their robes, stained with their mortal wounds, "and have made them white in the blood of the Lamb." These boys and girls who give themselves to Christ today do not face the fear of death, but they do face social ostracism and breaking with both the present and the past, in the ceasing of worship of their ancestors which their own religion has taught them so carefully to observe..

Throughout China today, and throughout the world, greater than any industrial or political or educational need, is the need for Christ, and wider and deeper than any opportunity of governmental or martial service is the opportunity that His discipleship affords. By war and by political counsel men have attempted to reach their ideal; and yet their hopes have not been satisfied. After all the thunder of the guns in Europe and the great gusts of political oratory, comes the still, small voice that points us to Him, as the only ideal and solution of the present problems before both the East and the West, before the individual, the nation, and the world.

"The Kings of the earth are men of might,
And cities are burned for their delight,
And the skies rain death in the silent night,
And the hills belch death all day!
"But the King of Heaven, who made them all,
Is fair and gentle and very small,
He lies in the straw, by the oxen's stall—
Let them think of Him today!"

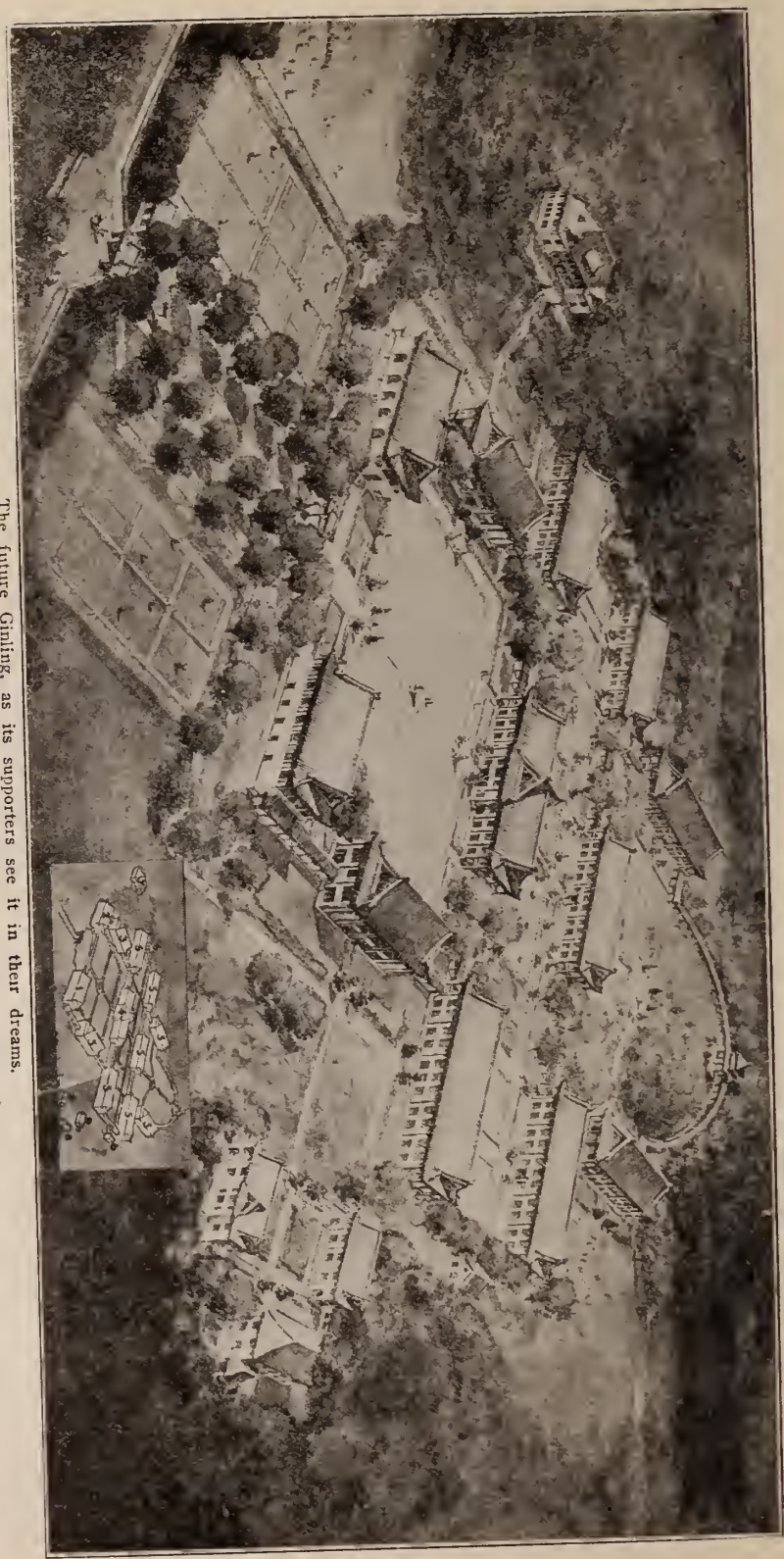
The Pioneer Class at Ginling

(Mrs. Lawrence) Matilda C. Thurston, President of the College

Four years ago Ginling opened her wide gate to nine students who came as pioneers into an unknown land where wealth was reported to be waiting for the one who ventured into its forests, or delved in its soil, or dug into its mountains. Some fear of the unknown was in their hearts but as the years passed fear was replaced by that sense of triumph which thrills us all when we look back at dangers past and difficulties overcome. The pioneer instinct is not so strong in a people like the Chinese as in younger nations who are nearer the savage stage of life. There was lacking some of the eagerness we should expect in this first Freshman class at Ginling. It was all the more rewarding to have them, as seniors, facing the new adventure of life, choose as their class emblems the pioneer's tools, the axe and the pick, crossed on the shield of their class pin. For there is need of this spirit in China. The hope for her future is in these student pioneers.

Our first Commencement was planned, speakers invited, and invitations sent out to America so that friends here might rejoice with us in this culmination of the four years' progress, when our students were drawn into that great student movement which swept over China at the

news of the Shantung decision when China knew that her claim for justice had been denied. The movement was not anti-foreign, as it might fairly enough have been for we of the West are all to blame for the wrong done; neither was it primarily anti-Japanese, although feeling ran high and boycott activities were carried on in every student center. Indignation was directed chiefly at their own government and at the officials who were regarded as traitors selling their country for private gain. To make their protest more effective students in government and mission schools organized, and feeling that all their strength must be given in patriotic service, our Ginling girls asked to be allowed to drop regular college work to enter upon a special campaign of social service. It meant giving up



The future Ginling, as its supporters see it in their dreams.

Ginling's first graduating class: from left to right, Miss Tang, Miss Wu, Miss Zee, Miss Liu, Miss Reu.

our first Commencement, and for them as well as for us it was a real sacrifice.

Two days before the date set for closing college on the new schedule Peking yielded certain of the demands made by the students, including the dismissal of two unpopular Cabinet ministers, and the Ginling students asked to be allowed to resumé regular work, take examinations, and have Commencement as at first planned. We gathered up the loose ends and finished our weaving. A vision of the task which lay before these pioneer graduates had been made clear in these days of national humiliation. The keynote of the Commencement exercises was felt to be that of dedication, and we so stated it in our opening message: "The students of yesterday are the leaders of tomorrow. In no country is this so true as in China. Recent events have made us realize that China's need for educated men and women of unselfish spirit is urgent. Very heavy burdens must be taken up by those who go out from the quiet, joyous life of study. Strength beyond mere human strength is needed for the tasks which they must accept. Our purpose today is to set apart these, our first graduates, not to special privileges and honors which shall lift them up above their sisters in China, but to special service as heralds of the good news of the Kingdom of God."

What are these first graduates of Ginling doing? It is something of an indication of the demand for the college product that all five of them had positions in March, with an average of three choices apiece. Miss Tang is teaching in the Methodist Girls' High School in Nanking. Miss Reu, the youngest member of the class, is teaching nurses' classes in a Chinese hospital in Tientsin and acting as Secretary to Dr. Tsao, the woman physician in charge. Miss Wu has a position in the highest Government Normal School for Girls in Peking, teaching science and mathematics. Miss Liu is studying medicine at the University of Michigan, where she holds one of the Oriental Scholarships. Miss Zee (Tsü) in a letter to her classmates writes of her work in the Government Teachers' College in Nanking: "I have five classes in English, one in history and two classes in singing. I have 142 boys studying under me, aged from twelve to twenty-two."

The currents of college life flow on even after such breaks as first Commencements. It is hard to think of Ginling without this class of 1919, whose history is the history of the college up to July 1919. But before July first we were refusing candidates for the new class because of limited space. College opened September twelfth and word comes that there are seventy students and the old buildings are crowded.

Mrs. Brown writes of plans for a weekly chapel service on Tuesdays to be in charge of the students, "giving some part to each girl in College once each year. This need has come before us with the larger group and the enlarging demands being made upon Ginling girls for leadership. Some of them have their chance at public leadership, but we felt it would be a splendid thing for them to have to do this little thing before us. They have responded beautifully and I think this service is going to be a real asset."

One of my favorite quotations is that *last* stanza of Kipling's poem about East and West, the *first* verse of which is unfortunately better known.

"There is neither East nor West, border nor breed nor birth,
When two strong men stand face to face
Though they come from the ends of the earth."

One of the many proofs I have of the truth of this is that Ginling, too, is asking for money for new buildings and endowment. The only difference between East and West here is that we ask for our $600,000, not to add one splendid laboratory, or new dormitory, but to build the entire group of new buildings for the four hundred students, for we see clearly we must soon plan for that number. And we want our added endowment, or its equivalent, in increased appropriations from the five Boards and Smith College which support us, not to increase salaries primarily but to add teachers. Even now the letters from Ginling report "impossible teaching schedules."

In this pioneer stage of college education for women in China we must look to America for friendly investors. In our campaign for friends we can organize no such powerful alumnae body as American Colleges can call to their aid in their endowment drives. As yet the Christian people in China are not able to contribute large sums and the college is too young to have made an appeal from results to the larger public. The college has won approval of Chinese educators in the government schools and they feel that Ginling is doing much for China. The government is not as yet attempting what can be called higher education for women, so we are in no sense competing with other schools. Even in the High School work Christian schools are doing the larger part of what is being done.

Professor Ross says that China's greatest undeveloped resource is her womanhood. The Christian women of America have a mandatory in education for their sisters in China. What we do for them in the next few years will bring large returns for the Kingdom of God.

REV. GEORGE T. SCOTT and REV. WILLIAM P. SCHELL, Associate Secretaries of the Assembly's Board of Foreign Boards, have been on their tour of secretarial inspections, as previously recorded, and have sent back most interesting and inspiring descriptions of what they have seen. We quote from one of these letters: "GINLING COLLEGE is an inspiring training center for young women. Just at present it is housed in a fascinating old residence of a noble family—circular gateways, latticed screens and windows, beamed ceilings, successive courtyards and a charming garden with a lovely pavilion used as the open-air gymnasium. But this fascination fades before the penetrating cold of winter, the unwholesome living quarters of faculty and students, the crowded class-rooms and the hopeless inadequacy of the site and plant; Ginling's wonderfully expansive vitality cannot be long confined in these cramped quarters. A new campus of about thirty acres has been purchased. With six or eight good buildings and a dozen more competent, cultured Christian college women from America, Ginling will start to produce leaders of China's womanhood in the day now dawning. Will you invest—a building or a life? Last year's product was ten times overbid; for each graduate of the class of 1919, at least ten tasks for constructive Christian service were waiting; for the graduates next June the demand will be still greater. We recommend the investment and guarantee both principal and interest!"

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At Vancouver, Oct. 20—Miss Harriet Noyes from Canton, China. Address, Seville, Ohio.; Dr. and Mrs. O. F. Hills from Chefoo, China. Address, Care Miss Miriam Hills, 822 S. El Molino Ave., Pasadena, Cal.
At San Francisco, Nov. 11—Dr. Emma E. Fleming from Ichoufu, China.
At San Francisco, Nov. 24—Mrs. R. P. Gorbold from Japan. Address, Parkville, Mo.; Miss Lila Halsey from Japan. Address, 432 Clinton Ave., Oak Park, Ill.
At San Francisco, Nov. 30—Dr. and Mrs. A. M. Sharrocks from Chosen. Address, Mayo Brothers Clinic, Rochester, Minn.
At San Francisco, Dec. 1—Rev. and Mrs. R. O. Franklin from S. Siam. Address, Vineland, N. J.

DEPARTURES:

From New York, Oct. 25—Rev. and Mrs. G. A. Ford, returning to Syria.
From San Francisco, Nov. 2—Miss Jane Samuel, returning to Chosen; Mrs. E. Wachter, returning to S. Siam.
From Vancouver, Oct. 30—Dr. and Mrs. W. H. Perkins, to join the N. Siam Mission.
From Vancouver, Nov. 20—Rev. and Mrs. H. W. Stewart, returning to S. Siam.
From Vancouver, Nov. 27—Rev. Dr. and Mrs. J. E. Williams, returning to China.
From San Francisco, Nov.—Rev. and Mrs. F. J. Bouick to join the Chile Mission.
From New York, Dec. 3—Mr. Victor M. Buck to join the W. Africa Mission.
From San Francisco, Dec. 6—Rev. and Mrs. F. E. Hamilton to join the Chosen Mission.
From San Francisco, Dec. 13—Mr. C. H. Hanlin to join the Philippine Mission.
From Vancouver, Dec. 18—Rev. and Mrs. R. F. Fitch, returning to China.

MARRIAGES:

At Ferozepur, Miss Minnie Olga Williams and Rev. Joseph V. Barrows, of the Punjab Mission.

RESIGNATIONS:

Rev. and Mrs. Harold T. Wilson appointed to Japan.
Rev. Paul E. Baker appointed to W. Africa.
Miss Carol Comans appointed to India.
Miss Elizabeth B. Bekins of the Chosen Mission. Appointed 1915.
Mrs. R. W. Carter of the Philippine Mission. Appointed 1907.
Rev. Joseph Baillie of the Kiangan Mission.
Rev. and Mrs. O. J. Hardin of the Syria Mission. Appointed 1871.

DEATHS:

At Chungju, Dec. 11—Mrs. J. V. Logan, honorary member of the Chosen Mission.
At Hamadan, Dec.—Mrs. J. W. Hawkes of the E. Persia Mission. Appointed 1880.

Their Own Church

THEODORA VAN WAGENEN

WE WERE VISITORS IN SHANGHAI. The old city seemed never ending, as the little white horse that pulled our carriage from the International Settlement to the South Gate trotted briskly through its long streets. Progress was intermittent in the confusion of traffic caused by automobiles, rickshas, crowded tram-cars, heavily laden wheel-barrows, and droves of squealing pigs. The strange intermingling of primitive heathenism and superficial westernization that characterizes much of modern China was everywhere evident. After turning off from the main road—a boulevard made where the old city wall had been torn down—into a narrow lane beside a muddy canal, the little white horse stopped at a gate in a brick wall, and we got out. At the gate a pink program, printed in Chinese, was handed to us, and we were ushered in to a hall filled with neatly dressed men and women, boys and girls. One felt here, in contrast to the noise and squalor of the streets outside, the atmosphere of quiet intelligence of Christian China.

It was a great occasion for those men and women, who composed the membership of the South Gate Presbyterian Church, for they are gathered to celebrate the laying of the cornerstone of the fine church building for which they had worked, prayed, and given their time and money. Long before, in about the year

1865, a little group had as their first place of worship, a small Chinese building which had been an ancestral hall, whose walls, pillars and tiled roof had been taken apart and brought in from the country. It had been used until long after it was out-grown, when a hall was built, as part of the boys' school, in memory of the first pastor, by his children. This service of celebration of the new church was now being held in the Bao Memorial Hall, which, with men on one side, women on the other, and boys and girls from the schools in front, was overcrowded.

These people had long felt the need of an adequate church building. Two other prosperous Presbyterian churches had grown up in other parts of Shanghai, but the congregation at the South Gate was still inadequately housed. But poor as many of them are, they no longer wanted to fall back on America to provide for their needs, for their Christianity had become vital enough to be worth labor and sacrifice. This was to be their own church. Shanghai, like the rest of the world, had become accustomed during the war to the idea of campaigns for raising money. In October, 1918, a committee of the church members was formed, and a real American "drive" was commenced, in which the solicitors met every day to talk over their plans and results. The Pastor made the first generous contribution from his own purse, and at the end of six weeks they had raised $12,000. Then the building committee sought an American architect, and when satisfactory plans were completed, work was begun on a piece of land in the heart of a residence district. The church is to be built of red brick, with a large central space for pews, where families may sit together, contrary to the usual custom in Chinese churches. A transept on either side will provide seats for the boys and girls in the schools. They are anxious to have it a place of beauty as well as convenience, and the ambitious committee will not be content until they find means to provide a pipe organ and chimes.

It was an earnest and happy congregation that listened to the address by the Pastor and Dr. Walter Lowrie in the hall, and that joined with reverence in the service of dedication, as they stood on piles of brick and board platforms to watch the actual laying of the cornerstones. The two cornerstones, inscribed in Chinese and in English with the words:

I WILL DWELL IN THE HOUSE
OF THE LORD, PS. 23:6

THE FIRST PRESBYTERIAN CHURCH
ERECTED 1919

were swung into place simultaneously, while the girls sang a hymn to the accompaniment of the boys' brass band.

But it was not only an occasion of solemnity, for the Chinese Christians also know how to be festive, and the whole company returned to the school compound, where tea-tables were arranged around the recreation ground, and the boys and little girls carried out a program of field sports. A generous plate full of rich cakes was provided for each guest, and what could not be eaten then was carried home in the strange-looking paper napkins, used in place of those of Japanese manufacture, which patriotic Chinese will not use at present. A little rain, and an unexpected shower of tea, caused by a collision between a blindfolded boy and a tea-table, only seemed to add to the festivity.

It was like a happy family party, in which everybody had contributed something, and the missionaries who have worked for and with them should feel rewarded for their years of service by the splendid spirit of the occasion. The South Gate staff still has visions for the future, and the part that American friends can have in their work is by no means finished.

OUR FALL BIBLE STUDY CONFERENCE was the most successful in the history of our Station, four hundred and twenty-eight delegates were present, representing sixty-one out-stations as well as our city churches. Ten towns were represented by women delegates. With the exception of some of the women, all the delegates paid their own travel and food expenses. Substantial progress has been made in self-support.

HENGCHOW, HUNAN. *C. H. Derr.*

The Davison Memorial Hospital Ward. The guests appearing in the picture are: 1, The Magistrate; 2, Chief Military Officer; 3, A leading citizen whose son is a Ph. D. of Columbia University; 4, A prominent leader among the people; 5, Military officer from camp near Yu-Yao; 6, Dr. Lu; 7, Pastor Lu, the doctor's father, chief speaker of the occasion; 8, One of the Hospital Committee, a member of one of Yu-Yao's distinguished families; 9, Mr. Djung, the hospital evangelist; 10, Mr. Bao, Minister of the Presbyterian Church in Yu-Yao, of the third generation to occupy that position; 11 and 12, student nurses; 13, Mrs. Lu, wife of the doctor and now acting as matron; 14, Mrs. Chemge, head nurse. Photo. sent by Miss Rollestone.

Help for China's Women

Lavinia M. Rollestone

The women workers in the homeland must surely have a little account of the opening of our Davison Memorial Hospital for women. We are feeling very rich in this newest addition to our plant, and joyful in the realization of the longed for means of meeting the needs of the women of the Yu-Yao district.

The formal opening took place on March fifth, but patients had been received before then. Unfortunately, we had a very wet day for the opening and not as many women as we expected were able to attend. However, some were courageous enough to breast the weather, among them a few who represented the better class of the city. Among the men who attended we had not only a number of the gentry, but also both the military and civil officials; the former with his guard as seen in the photograph.

After singing and prayer, the first speaker, Dr. Lu's father, pastor of one of the oldest country churches of our Presbytery, was called to the platform and made a very acceptable address. The honor of being Miss Davison's proxy, and in her name presenting the hospital to the women of this district came to me, and I was next in order. I, of course, took advantage of the opportunity to tell why Miss Davison (who by-the-way, is known to the Chinese as *Dae Siao-tsia*), decided to commemorate her mother's memory in this way, rather than in erecting some showy arch or other such monu-

ment—that it was because she walks in the steps of Jesus who sympathized with human needs, and who never sent any one away. When He was on earth one woman who wished to show her love for Him broke her box of precious ointment and poured it over His feet, wiping them with her hair. That we can not show our love for Him in this way now, but that He, Himself, gave us a better way when He said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Then came reports from Mr. Shoemaker and Dr. Lu, and afterwards extempore speeches were made by many of those present; first the magistrate, then the military official, who was followed by others, among them Dr. Ng, who conducts a fine hospital supported entirely by the gentry of another part of the country. He and our Dr. Lu are both graduates of Dr. Venable's hospital of the Southern Presbyterian Mission in Ka Shing, and a great credit to him. They are both strong Christian men as well as good doctors, and are doing much for the cause of Christ in their respective communities. Dr. Ng told one reason why it is much better for sick people to come to a hospital for treatment. Some people, he said, may require two kinds of medicine, one to be rubbed on and one to be taken internally. Sometimes the patient wonders why a cure is not effected more speedily, but on inquiry, it has been found the medicine which was for outward application was taken internally, and what should have been taken internally was rubbed on the outside!

When this part of the program was finished, all partook of the refreshments provided by Dr. Lu and the foreign ladies.

The capacity of the new memorial hospital is twenty beds, besides accommodation for matron, nurses and servants, dressing room, etc. It is a neat, nicely-furnished, attractive building, without unnecessary, showy adornment. On the wall in the entrance hall, facing the door, is a brass plate stating by whom and in whose memory the building has been erected, above which will hang the photograph of Miss Davison's mother. This has just been received, showing the face of a sweet woman who, one instinctively feels, lived for others. This will be framed as soon as possible and put in the place waiting for it.

We pray for a rich blessing on both the donor and all those who will profit by this much appreciated gift. The influences of such a work can never be fully known or tabulated in this world, but we can imagine the many happy meetings there will be in the heavenly home between Mrs. and Miss Davison and those who learned of them, and to know the Lord Jesus in our women's hospital.

YU-YAO, VIA NINGPO.

Points of Contact

ISABELLA DAY

BUDDHISM is a heavy word, indicating wide systems of thought and spheres of dragging influence. I have been in China now long enough to be tantalized by the hints and ear-marks of superstitious beliefs. The people of Nanking do not live by Buddhism, apparently, though they die by it and are dutifully and noisily accompanied to the grave by it. And yet the older missionaries say that Buddhistic ideas rule the common folk. The temples in Nanking are empty of worshippers and have but a few resident priests. The convents fare better, or perhaps the fare is better: most of the monks and nuns are fat-faced and bland. To be sure, I saw processions of pilgrims at Golden Island, Chinkiang, and some worshippers at the City Temple, Shanghai, but they were there at special seasons when the consciences of the people must be satisfied by burning of incense.

And yet the convents seem to be full

of acolytes. What are the influences? What are the ideas underlying? I have read about them in books but am impatient to find out from the people themselves. For this reason I have been intensely interested in talks with teachers at Language School and the report of a conversation with nuns at our mission in South City.

Mr. Liu is one of the younger teachers and is fond of talking about Chinese customs. He said that only women believed in Buddhism, it was not a Chinese religion, but came from India. "I have been in the temples and have talked to the priests and listened to their strange tales," he said. "All these stories of idols came from India, too. The priests have learned them because it is their business to do so and receive money from the people. But the real religion of China is the worship of the God of Heaven." Of course, this young man is enlightened by his contact with foreigners and has a national and racial self-consciousness, whereas the ordinary people are frankly incredulous toward Buddhism. They are not interested in theology nor the difference between "how we do it" and "how they do it," since they know nothing about the latter. They are just working hard to make a living and intensely interested in themselves, their neighbors and the gods. The old grandmother clasping her white-capped little mourning grandson in her lap as she comes home from the funeral, scatters spirit papers from the riksha and later burns the handful of silver paper boats with a fidelity wrought by fear through her years of experience with death and life. Perhaps the spirits and the idols would be offended if any rite were omitted. Her own end must be drawing near. What would you have her do? She must obey the teachings of the priests and her own human religious instinct. Spirit worship and Buddhist ceremonies are so intermingled that many do not distinguish between them, but do all that can be done to keep peace with "the unknown god."

Just see our Christmas gifts!

Mr. Ho, one of the older teachers, remarked quite simply that all charities were done with the purpose of gaining happiness in the future life. I have not actually heard anyone use the words "to gain merit," although I have heard missionaries speak of hearing it used often,

but from what Mr. Ho said I can understand that that is an accepted background of consciousness.

Mr. Ling is the most bafflingly Oriental of all our teachers, giving you the impression of receiving you courteously at the front door while the host has really slipped out at the back. One day he said, "We believe that a man who suddenly goes blind at twenty or thirty years of age must have done something bad, committed some sin in the life before this." I remarked that that seemed unfair. "No, that is quite probable, quite true," he said, and repeated his first statement to make sure that I knew what he was talking about. Early blindness is so common in China that theories about it would arise from some Buddhistic or other source.

One of my friends has been visiting our evangelistic mission rooms down in the South City. One day she returned with an enthusiastic account of three nuns who had been at the mission for the first time. "Do you know why vegetarians are clean?" my friend asked me. "No," I assured her, "but what has that to do with the nuns?" "Why, the nuns are vegetarians, and they have beautiful complexions. Mrs. Li met them when they came in and I could understand nearly all of the conversation. Her arguments were startlingly novel to me: 'Now just think! If no one ate meat, the animals would overrun the land, pigs and goats and buffaloes would be so thick they would fill up our houses even and there would not be any room for people to live.' 'That is so!' answered the smallest nun, thoughtfully. 'What you don't eat eats you, as I have heard my mother say.' "

"And that, you know, is a very common Chinese saying," was Ruth's aside. Then she went on, absorbed in her tale. "The nuns had never been to a Christian mission before, but today when they were out marketing, without asking permission, they stepped in to hear something of 'the doctrine.' 'We have to hurry back,' they said, jumping up suddenly, 'but we will come again next Sunday.' The one who spoke was very much like a boy, free and impulsive in movement, with shaven head and round, rosy face."

"But you have not told me why they are clean," I reminded her.

"Oh, they told Mrs. Li that vegetarians think they have to drink either later in this life or in some future life, all the water they use now for any and all purposes, and so they are very careful about where their water comes from and what is done with it."

The next Sunday I was waiting for more news of the nuns. "Did they come today?" I asked.

"Yes, they did!" Ruth exulted. "Miss Wu took them in hand and told them about the Bible. 'The Old Testament foretold the coming of Jesus and the New Testament told of His life,' she said. 'We are not like you, because we believe this Book to be different from other books. This Book is from the True God. We believe, too, that our Leader, Jesus, was the Son of God. No other religion believes that of its leader.' You can imagine how Miss Wu looked as she talked, eyes lustrous, face aglow, and her flow of words racing like the Hangchow bore under a full moon!"

"Yes, go on!" I said.

Ruth continued: "The nuns did not have time to ask questions, but sat rapt, drinking it all in like thirsty boys. Miss Wu said to them, 'This Book is so easy to understand, too, not like your difficult Buddhist books.' She opened at random and read a verse. 'Is that not simple? Five months ago I did not believe. I thought this Book was foolish, not worth looking at. But after I studied it, I couldn't help believing and now I think it the most wonderful book in the world.' The nun with the more delicate face spoke: 'But my mother,—she is far away in the North. If she knew that I wanted to believe, she would not like it, because she put me into the convent, but I want to believe and I want her to believe, too. I am so troubled about her.' 'Oh,' said Miss Wu, joyfully, 'there is a wonderful way in which you can help her. It is called prayer. You talk to God and tell

Him whatever is in your heart and He hears you. It was that way with me. I was in the North and did not want to believe, but God spoke to me and after I came home I found out that some of my friends had been praying for me'."

I stopped Ruth with a gesture. "Yes, I heard about that. Miss Smith told me that no one recently has come to Christ so without human aid and so evidently through the work of the Holy Spirit as Miss Wu."

Ruth added, "Miss Smith longed for her and prayed for her while she was still teaching in the Government Normal School, but she was really astonished to learn that Miss Wu had decided so soon to become a Christian. But to go on—'If you believed,' began Miss Wu. 'I believe! *I believe!*' the nun broke in, face ashine, as she sprang to her feet. 'But I have to go now. They will wonder, in the convent, what is keeping me so long. But I will come again.' 'We will come again,' echoed the other two, and their long gray robes floated out behind them as they hurried out of the door. And so,—it is 'to be continued'," finished Ruth.

Sometimes at four-thirty in the afternoon or at ten o'clock at night, I hear the rhythmical, syncopated strokes of bell and gongs and the chanting of the ritual in a nearby temple and convent. The bell is deep-toned and strikes in this way: five slow, eighteen fast, five slow, eighteen fast, eighteen slow, followed by a clash of cymbals. It is depressing in effect. But I know that the transforming life of the True Spirit will burst the bands of Buddhism as the fragrant Chinese lily bursts and blossoms from its brown bulb. The Sun of Righteousness has risen upon China and the shadows must flee away.

NANKING.

IF I CAN STAY two years more, I shall have rounded out forty years in China. My work will be changed, however. I have been teaching for more than fifty years; thirteen years at home and thirty-eight years here in he Seminary. My head and nerves are worn out, but my body is strong. I do not feel quite like going home yet. At our last annual Mission Meeting, I asked the Mission to let me go to Chen Chow, more than three hundred miles north of Canton, to do evangelistic work, thinking the climate might do head and nerves good. The Mission consented and seemed pleased that I had the pluck to go. But when the Second Presbyterian Church, the one our School attends, heard of my intentions they felt that they could not let me go. The whole matter was taken out of my hands. They went to the Executive Committee and laid the matter before them. Gaining their consent to let me stay, they invited me to a reception where the officers of the church gave me a formal call to be the evangelist in the Second Church. Their cordiality and good words warmed my heart. It is a much needed and important work and I can but feel that the Lord led me into this path as it is not of my seeking. I pray that wisdom and strength may be given me to justify the trust imposed in me. We have come to a new era in our work, when the Chinese are coming to the front and filling responsible positions. They are ready for it.

CANTON. (*Miss*) *Electa M. Butler.*

Last spring the Treasurer of the Assembly's Board, Mr. Dwight H. Day, and his wife lost from their home a peculiarly winning and lovable little son. Mr. Day is so widely known and loved throughout our large family of foreign mission workers that we think many of them will read with sympathetic interest these lovely lines which were written at that time by the Rev. Dr. J. C. Garritt of China.—*Editor.*

FOR TOM DAY

Frail little bark, launched on the unknown deep,
Bearing the form so early laid asleep,
We vainly strive to see your onward way
From our dark night to Heaven's eternal day.

Are there chill winds and heavy waves to cross?
Does danger threaten and yet further loss?
Ah, no! The Saviour this deep sea had trod,
And paved a passage to the arms of God.

What though we fail as yet to pierce the gloom
Which still to us surrounds the lonely tomb?
The Mighty One passed through it, and has come
Again to show us—'tis the Gateway Home.

So, though he seems so lonely in his sleep—
This little one we had so longed to keep—
He has awaked in joy; and now the love
Of Jesus holds him safe in Heaven above.

It is so hard for us to dry our tears—
But thankfully we cast away our fears!
Dear Saviour, where Thou callest him to be
We yield him—and our plighted faith—with Thee!

CONSCRIPTS OF CONSCIENCE

CAROLINE ATWATER MASON

VI

MEANWHILE Mary Earle reached the parish house where was held the periodical meeting of the state Board of Foreign Missions of which Mrs. Lorimer at seventy-five was a still indispensable member. By no means, however, was Mary inclined to venture into the presence of the Board, regarded by her from her childhood as august to a degree. She approached the door of the room wherein she supposed it gathered, but so complete was the silence, no sound coming to her through the massive closed doors, that fear seized her lest, being later than she had intended, the meeting had adjourned. Disturbed at the idea of seeming guilty, of disregarding the promise to call for her Grandmother, Mary softly opened the door. Expecting to find the place empty she took a step across the threshold. A hand reached out even as she would have drawn back, she found herself gently detained. and her Grandmother, whose place was just before the door, drew her to a seat before she could demur.

"I was wishing that you would come, Mary," Mrs. Lorimer whispered. "I know you will be interested in what is on the program now. Business took long but it is just over and this last half hour of the meeting is free to our friends."

In fact, as she spoke, an inner door opened and six or eight young women filed quietly into the room and took seats in the background. Looking around her Mary observed with a certain curiosity the score or more of older women seated about the long, polished table which occupied the middle of the committee chamber. Some of them knew and recognized her with a smile of affectionate greeting; others were strangers. All of them, she perceived, were women of character, distinction and serious purpose; certain of them were young, others, like her Grandmother, were venerable.

For Mary's further impressions of the occasion, as well as for certain other concerns of hers, we may refer to a letter written that same evening to her friend, Kate Quimby, in New York.

"Your letter makes me more than ever eager to get back to college," she wrote. "You will see me some day next week, I think. My family are sweetly reasonable, never think of interfering with my movements, and yet I find myself so loved in this house that it sometimes fairly makes me cry. Also it compensates for the sterner *entourage* we have left behind. I know you will feel as I do. Life here at home is even dearer than we dreamed it, and yet how quickly you and I would leave it all again if we were to hear the call of desperate need overseas as we did two years ago. But to return to the Earles! Really, Kate, as a unit they are to be recommended; you positively must know them before long and they you. But they are the busiest set you ever encountered and no one of them concerns herself over much with the affairs of the others. It occurs to me that, as a family, we keep our interests in water-tight compartments. Nothing much gets either in or out. For example, as long as I have known her, my Grandmother has held an official position, somewhat conspicuous, in her State Mission Board. I suppose Mother (who is all for missions you know, as well as for a thousand other things) may talk to Granny at times about her Board matters, but I never heard her. Each goes her own way. For my own part, since I became too big to save pennies in a painted box for the heathen, I have practically dismissed them from my mind. I never considered the matter definitely anyway, but I believe I had a sense that, with a fraction of Mother and all of Grandmother to look after them they would do pretty well! I fancy you have been better trained; it seems to me I remember a missionary magazine on your desk last year, you proper child! Perhaps you took the precaution not to read it, though. Today something rather interesting happened. By fair means or otherwise I was smuggled into the Counsels of the Saints, by which I mean into Granny's most noble Mission Board Meeting and what I heard from a shy slender woman, a missionary from some (to me) vague part of India, at home 'on furlough' has made a strange impression on my mind. Probably this is because said mind is virgin soil, for it is a fact that I have lived in this Christian family of mine essentially in heathen darkness as far as heathen are concerned. My own fault of course. But anyway, it wasn't what this furloughed saint said so much as what she was. I must tell you, at this point, that Mother has a new hobby, which is that it is *most* important for a woman up to forty-five, to preserve in herself a certain something which she calls 'glamour' and which she defines as charm but also more than charm, including, if I understand her, a touch of mystery. It is something, my dear, you are hereby warned, which girls who go in for medicine and such like pursuits, do not possess. But that is neither here nor there! To tell the truth I thought dear Mamma just a trifle ridiculous a week ago when she talked about this quality of glamour, but I was straightway brought to book this very afternoon. For the lady from India *had* it,—but not precisely Mamma's brand. I divined in five minutes her possession of—charm, yet of something far beyond charm. I cannot hope to convey it to you better than Mother conveyed her idea to me. But try to realize, if you can, Katie dear, this slender, *gracile*, perhaps almost ascetic figure wearing its best, carefully preserved, black taffeta gown with a slight gold chain (which you knew with certainty to have belonged to her dead mother), around a throat as white as any book heroine's and much more modestly concealed than are throats of present day heroines. Then you

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must note her hair, quite gray, and gray quite too soon, brushed off severely but fluffing itself out spontaneously to wave near delicately pencilled black eyebrows, the face rather too pale and in general thin and careworn, the features refined but not remarkable, the whole face dominated by the eyes. There dwelt the *glamour,* Kate. I can't describe them, I can only feel them; eyes that had faced confusion worse than death, fearlessly though the creature was so frail, (and not young like us) among a people—(this was taken quite as a matter of course)—who are, when in their natural state, half-naked savages capable of any deed of violence you can conceive. When she smiled the light in this woman's eyes seemed to me to have something in it like what I think must be in Christ's eyes—a joy, a pity, an anguish and a hope unutterable. You see what I try to show you *is* a mystery. Being of a practical turn you will want to know what my furloughed saint discoursed about. There I am rather at a loss. She was an official making a report to those who had sent her, on the institutions which they sustain in a perfectly matter of fact fashion. Little touches like the fearsome savages, whose minds she had formerly tutored, were presupposed and had to be sketched in afterwards for me by Granny. I believe she has recently been given an educational post in some semi-civilized Hindu centre; she gave certain statistics of a school, also of a hospital. This last, of course, interested me and I could see it did my furloughed saint also. Her eyes grew larger and more solemn when she spoke of little native girls in this hospital who at twelve are wives and mothers, and child outcasts of conditions infinitely worse. These conditions were taken by the Board women as altogether familiar but I knew by the faces of a few outsiders how my own must have changed, 'hardened worldling' as I felt in that presence. And then the missionary, in answer to questions put by the officers, admitted that *for lack of Christian women physicians,* this hospital, the only one anywhere in the region, is now likely to be closed. I almost jumped up and declared that such proceeding would be a crime, but I looked at Granny's dear old face and saw under all its seriousness that this was not a new or unexpected thing. For sweet mercy's sake, if they are going to open hospitals, Kate, why don't they see to it that they have doctors to run them? . . . I stop right here, my dear, perceiving my question might be answered in a number of different ways, none particularly gratifying in this twentieth century of the Christian era. Afterwards I met the missionary lady a minute, Granny insisted, and, of course, I put a revised version of this question to her. She made absolutely no answer but I shall not forget, at least not as quickly as I do most things, the shadow on her face as her eyes met mine in a long look. It meant . . . well, it seemed to mean everything in earth and heaven that counts. . . .

"I conclude that all the strong stimuli which we have stressed so much were not left behind after all when we left France! Till we meet again! This is no answer to your letter. Funny, Miss Chilton trying to hunt me up! I heard of her again, this very afternoon, in an unexpected way. . . . I am very pleased that you have taken the Waverly Place apartment. It sounds most livable. Let's have the net curtains and be really pretty. It's to be our last 'go' as girls, Kate. Your Merle.

P. S.—What the look in that woman's eyes was like this afternoon, when she did *not* answer my question, I have discovered now. It was the look I met in the faces of the French people when I first went over there when word used to come that our boys wouldn't volunteer in numbers sufficient and the Government would have to resort to conscription. It said simply, *'You Americans do not comprehend.'* I used to dread to meet it!"

VII

The bachelor-maid apartment inhabited by the two medical students, Mary Earle and Kate Quimby, was situated in a brick house in Waverly Place, not far removed from Washington Square. The windows of this apartment, being on the top floor, looked upon roofs and chimneys, but, at four o'clock of a late March afternoon, gave entrance to sunshine in full flood.

The living-room, with rosy-cretonne-covered wicker chairs, good pictures, many books, bright brasses, stood the search-light of the sun well, being kept, day in, day out, surgically clean by its in-dwellers. The high light on the room's blithesomeness at the moment was in the bay window, where the sun played unhindered upon shining silver and porcelain in brave array on the wide, low tea table.

The equipment might have seemed to an outsider complete, but in the back of Mary Earle's mind, as she stood talking to a slowly departing guest, lurked an uneasy consciousness that all was not in readiness. This sense was quickened by the manner in which a certain door discreetly moved a few inches at brief intervals. Mary surmised that Kate Quimby hovered behind that door, watching for a chance to come in and put the tea-kettle over the alcohol lamp. This chance she could hardly have until Mary's guest should depart, not merely threaten to.

The guest was Constance Chilton and for a half hour she had monopolized Mary's attention. She was exquisitely dressed and prettier than she had been at sea; apparently she was reconciled to life on its present basis although pensive still at moments. Her limousine waited in the street below. She had come hoping to take Mary for a drive in the park; this being declined, since it was Mary's afternoon at home, she was forced to accept disappointment, provisionally, and since she declined to remain for tea, in the end to leave.

In rushed Kate Quimby then, brass tea-kettle in hand.

"Is she actually gone at last?" she cried, impatience unconcealed. "Look at the clock, will you? and this water cold, to please you, to start with. What did Chilton want any way, Merle? Do for pity's sake get busy and cut those lemons. Someone will be upon us before anything is ready."

(*Continued on p. 20.*)

The Book Stall

(Mrs. Frank K.) AGNES N. SIMONS

Sewing for Overseas Hospitals and Refugee Garments.

Gives full instructions for making and shipping the supplies. Also gives the specific needs of the different countries.

Have you read the complete series of *Then and Now?*

They are invaluable and can be used to a very good advantage in connection with the history of your own society—then and now. *Chosen, Then and Now,* is ready, written by Dr. J. S. Gale, missionary since 1892.

CHOSEN (KOREA)

The Korean Situation . . . . . 25c.

Authentic accounts of recent events by eye-witnesses. More than thirty American and British individuals in Chosen relate their experiences. Some of the documents are carefully prepared reports by committees; some are personal letters; some are signed affidavits of eye-witnesses. In dealing with this situation, there is need of an accurately informed and just public opinion, able in its criticism of Japan to discriminate between the reactionary and militaristic forces on the one hand and those that are liberal and progressive on the other.

Medical Work in Chosen, 1919 Supplement . . . . . 3c.

Beny, a Boy in Korea . . . 2c.; 20c. doz.
By Mrs. W. M. Baird.

Hospitals in Korea . . . . 3c.; 30c. doz.

Little Disappointment . . . 1c.; 10c. doz.
By Belle S. Luckett.

Mrs. Esther Kim Pak, M. D., Korea's First Woman's Doctor . . 3c.; 30c. doz.
By Rosetta Sherwood Hall, M.D.

Pak-Si-Mi-Do or *From Shadow to Sunshine,* a true story.
By Ruth S. Winant.

Ancient Korean flag.

Nam Churi—A Girl of Chosen . 3c.; 30c. doz.
By Harriet E. Pollard.

Training Native Doctors and Nurses.
By Dr. Avison, of Seoul, in *Missionary Review.*

A splendid new pageant to supplement the *Crusade of Compassion* is *The Hem of His Garment,* by Mrs. Andrew Todd Taylor. Price, 25c.

The Why and How of Charts and Posters, 15c.
By Madeline Van Doren.

Shows the different types of charts, how to make them and their educational value.

(*Continued from p.* 19.)

"Don't be cross, Katie. I'm not ashamed to cut a lemon before folks, myself. What did she want? Almost anything she couldn't have. To take me to drive, to take me to opera next Saturday, to have me spend a week-end at her house up in Tarrytown."

"Dear, dear! She *is* hard hit, isn't she?" cried Kate disapprovingly. "Is it an honest, out-and-out crush? or is she a dishonest, in-and-in schemer, with her baby mouth and innocent eyes?"

"What nonsense," Mary returned shortly, obviously ill-pleased. "I don't care over-much for the type, you know very well, but there is no need of looking upon her with dark suspicion, Kate, or even taking——"

A tapping of the antique brass knocker on the outer door, announcing the arrival of a visitor, cut Mary short. In twenty minutes an animated group of young women were gathered about the tea-table and with each new arrival and each fresh cup of tea the animation grew. Most of the company were Mary Earle's classmates in medical school. Kate Quimby was one class behind her.

(To be continued in February number.)

"ENGLISH AS SHE IS WROTE": We want o get a pure water supply we should take a best way to do. The best way is a watersystem and a artesian as well, as sanitation tell me, but if we could not able to do this we should dust a well in a high ground. and put the cement around the wells place and make a top covered the wells mouth. we should buy a pail or a pump to get water. and then we must often take proper care to kept the well of water as sanitation tell me. But we want a quite pure water supply to drink we should cook it boiled.

—*Hainan News Letter.*

THE THINGS that have impressed me most here have been the filth and racket and stench and squalor of non-Christian China, and the vast scale of the work that is being carried on from this compound.

WEIHSEIN. (*Mrs. C. V.*) *Frances Reeder.*

HOME DEPARTMENT

A Chronicle of Progress

(Mrs. Cleland B.) Harriet B. McAfee

The Unification Committee, for working out a plan for union of the six Woman's Boards of Foreign Missions and for forming a National Board with headquarters in New York, met in Chicago, November twelfth, 1919. One member of the Committee was elected by each of the six Boards and the following representatives were present: Mrs. Cleland B. McAfee, Northwest Board, Chairman; Mrs. John Harvey Lee, Philadelphia Board; Mrs. William E. Waters, New York Board; Mrs. H. Magill, Southwest Board; Mrs. Rawlins Cadwallader, Occidental Board; Mrs. John W. Goss, North Pacific Board; Miss Margaret E. Hodge, Ex-officio.

The Committee met at the Congress Hotel, and for three days the considerations involved were earnestly and prayerfully discussed. When actions were finally voted upon on the last afternoon, they were unanimously accepted by the Committee. This does not mean that each member agreed wholly with all that was done, but it does mean that each was willing to accept the suggested action as the wisest course for the next step.

It is too soon to report just what was done at the meeting because the actions of the Committee must be acted upon by the various Boards before any fitting announcement can be made, but two things can be fairly said by the Chairman which will be of interest to all concerned:

1. The spirit of the meeting made it immediately apparent that all the Boards are desirous of meeting the problems of unification with an open mind and a generous spirit, and with every possible consideration of all that makes the work of the past a sacred heritage for the future.

2. There was at once great unanimity of thought about many of the important questions involved, and as much constructive work was done as it seemed wise to do at this time.

Definite plans were made for forming the new National Board. The way was left free and open for the new Board to work out its future policies and program in careful co-operation and full consultation with each of the territorial Boards. One of the most honored members of the committee has written, "As I get further away from the scene of action I am increasingly satisfied with apparent results, for I believe the foundation was laid for an effective work."

If the Boards agree that this is true, as the Committee already seems to agree, a long step forward will have been taken in accomplishing the union, because with a good foundation a safe and desirable building may slowly rise and when complete may be beautiful and acceptable to all concerned.

NOTICE FOR NATIONAL JUBILEE

Through the recommendation of Executive Committee of Central Committee, the six Woman's Boards of Foreign Missions have agreed to appoint delegates to the National Jubilee Celebration to be held in Philadelphia, May 24-25, upon the same basis as their delegates are chosen for the annual or biennial meetings of the various Boards. In order that the Philadelphia Committee on Hospitality may secure acceptable accommodations for all of the delegates to the National Jubilee, it is earnestly equested that their names, with some suggestion as to the cost of entertainment desired, be sent as quickly as possible to the Chairman of the Jubilee Hospitality Committee, Mrs. E. Boyd Weitzel, 501 Witherspoon Building, Philadelphia, Pa.

Alice M. Davison, Chairman,
National Jubilee Committee.

The Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions ask that the women of the churches observe the first Friday of the Lenten season, February 20, 1920, as a nation-wide Day of Prayer. These two organizations have prepared a program based on the theme, "The World to Christ We Bring." Copies may be secured at one cent each from the various women's boards. *A Call to Prayer,* a two-page card containing topics for preliminary preparatory prayer, are now ready and may be secured free. All boards are urged to bring the matter before their constituencies as widely as possible and to impress upon women everywhere that each feel a responsibility to plan for the observance of this Day of Prayer.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING January 20th. Topics: *The Woman's Boards, China.*

THE TREASURER reports for the month October 15th to November 15th, $8,896.01. Of this amount $3,153.20 is for Jubilee Fund, leaving the increase for Regular Funds about $1,500.

THREE MEMORIAL Jubilee gifts have been received for sending out new missionaries: $500 for Mrs. A. L. Massey, one of the pioneer members of the Society, who served for nearly forty years as presbyterial secretary and in other offices; $100 for Mrs. John S. Sands, formerly of the Arch Street Presbyterian Church, and $100 for Miss Lucille Flanigen, who for nearly thirty years was a Director or Editor of *Over Sea and Land.*

WE HAD the pleasure of welcoming at Directors' meeting Mrs. Lawrence Thurston from China and at Executive, Mrs. J. P. Cochran from Persia, a missionary of the New York Board.

IT WAS a privilege and inspiration to have with us as the speaker at our November prayer-meeting Mrs. Lawrence Thurston, president of Ginling College, China. Mrs. Thurston spoke of the development of the college in the four and a half years of its existence, of the quality of the student body, of her ideals for the college and of the still greater support that it must have from Presbyterian women if it is to attain to its full possibilities of usefulness.

IN THE AFTERNOON Mrs. Thurston was the guest of honor at a delightful little tea given by Miss Allis, meeting informally the Directors of the Woman's Foreign Missionary Society and missionaries near Philadelphia. While in Philadelphia she addressed a rally of young women, speaking to them of the Chinese girl as a pioneer, and spent a night at Bryn Mawr College, speaking to the student body and also to the girls of the Shipley School.

THE INTER-CHURCH MISSIONARY INSTITUTE for Philadelphia and vicinity, held the last four days of October, was a great success, and is showing results in Mission Study classes and church schools of missions in our local churches. Out of the 612 delegates from 22 different denominations who took the Institute training 217 were Presbyterians and we are reaping our share of results. The hospitality of Bethany Church was much appreciated and most of the work was carried on there. Four of the mission study classes were held in the Witherspoon Building and one at the Business Woman's Christian League. Among the leaders were Mr. B. Carter Millikin, Rev. James Ramsay Swain, Miss Gertrude Schultz, Miss Mary Peacock and Mrs. W. H. Farmer. We heartily recommend this plan for other sections.

QUOTATION from *Jubilee News* for November: "National Jubilee Celebration, Philadelphia, May 24th-25th. Plans are taking definite shape and a tentative program has been prepared. There will be sessions Monday and Tuesday morning and afternoon, at which greetings will be received, the five decades visualized, addresses given by veteran and other missionaries, Jubilee attainments recognized. Monday afternoon there will be a reception, Monday evening a historical pageant, Tuesday evening a popular meeting. Fuller programs, details as to delegate privileges, etc., will be given in succeeding numbers of the *News.* Send to "501" for a copy of the *Jubilee News,* free for postage.

From Chicago

Meetings at Room 48, 17 N. State St., every Friday at 10 a. m. Visitors welcome.

THE SERIES of New Era Institutes begun in October and concluded in November, has proved to be of vitalizing interest to the whole church and especially so to home and foreign mission workers. Drs. Adams, Kearns, Pugh and Jenness, assisted by Mrs. Silverthorn, Mrs. Stone, Mrs. Coy, Mrs. Bradley, and many of our synodical and presbyterial presidents, carried out the programs, which were practically uniform. Illinois heard 35 programs in the various towns; South Dakota, 9; Minnesota, 15, and so on throughout our territory, probably 150 Institutes in all.

THE ILLINOIS CONFERENCE of the Inter-Church World Movement, which was held in Chicago at the Hotel La Salle on December 8-9-10, with county representation, was for the training of leaders. Out of it grew a new spirit of unity and of energized consecration.

ON NOVEMBER 21ST our Treasurer reported

a total net increase over last year to date of about $55,000.

WESTMINSTER GUILD DRIVE is on this month headed by our Field Secretary, Miss Lucy Porter. The object is increase in membership and organizations, and to reach churches where there are no organizations. Send for the new literature.

THE LUNCHEON on November 14th given by the Northwest Board to the Unification Committee of the six Woman's Boards was attended by Miss Hodge, General Secretary; Mrs. Waters, of the New York Board; Mrs. Lee, Philadelphia; Mrs. Magill, Southwest; Mrs. Cadwallader, Occidental; Mrs. Goss, North Pacific and Mrs. McAfee, of the Northwest Board.

THE PRESBYTERIAN YOUNG PEOPLE'S CONFERENCE, December 1-5, held at 223 South Wabash Avenue, had such speakers as Miss Lucy Porter, Miss Anna A. Mulligan, Dr. Barr, Drs. Stone and McAfee. The United Presbyterians united with the Presbyterians in this conference. Suppers were served every evening.

THE VISITORS at our Friday morning meetings have included Mrs. Alvin Carr and Miss Marie Gocker from Africa; Mr. and Mrs. Albert K. Whallon from Paotingfu, China; Mrs. Wm. E. Weld of Allahabad, India; Mrs. Waller G. Roe, missionary to the N. A. Indians, and Miss Chapin, of Kiung Chow, Hainan.

NORTH DAKOTA is to have a series of Missionary Institutes conducted by Dr. Bradt.

From New York

Prayer meeting, first Wednesday of each month, 10.30 a. m. Assembly Room, 8th floor, 156 Fifth Avenue, New York. Other Wednesdays, half hour meetings, 10.30-11.00 a. m. for prayer and reading of missionary letters. Literature should be obtained from Room 818.

IT WAS INDEED a privilege to be present at the monthly prayer meeting of the New York Board on Wednesday, November 5th, for inspiring messages were brought from Venezuela by Mr. F. F. Darley, from China by Rev. H. W. Luce, and from Siam by Rev. H. F. Vincent. Mrs. Edwin B. Cragin presided at this meeting.

ON THANKSGIVING DAY five homes of North Church in New Rochelle, N. Y., were opened to Oriental women students, taking courses in New York City Colleges, and on the Sundays following, these strangers are to experience hospitality in seventeen other homes. It has been said that students in coming to this country from the Orient see but little of the real home life of our country and almost nothing of Christian life. If more of our Christian women were to follow the example of the women of North Church, New Rochelle, this reproach would be removed.

The following new Women's Societies are reported in Hudson Presbytery: one at Pomona, N. Y. and one at Slate Hill.

MISS KERR records most encouraging activity in the field of Young People's work, for new organizations are reported: in *Brooklyn* a Westminster Guild Chapter; in *Chemung* a Westminster Guild Chapter, a Light Bearers and a Little Light Bearers; in *Columbia* a Westminster Guild Circle; in *Lyons* a Young Woman's Society; in *Newark* two Westminster Guild Chapters and one Circle; in Otsego a Junior Missionary Society and a Junior C. E.; in *Providence* a Westminster Guild Chapter, and in *Rochester,* three Light Bearers and one missionary club. A number of rallies have also been held:—on Friday, November 7th, for the young people of Morris and Orange in South Orange, and for the Newark young people, in Newark. Boston's annual rally for the children was held Saturday, the 8th. Brooklyn's young people gathered at seven o'clock on the evening of the 24th for group conferences and at eight joined in a meeting which was addressed by Mr. Sam Higginbottom of India.

"A WORD TO THE WISE IS SUFFICIENT!" When presbyterial presidents read this, let them realize that the day of the Spring presbyterial meeting comes on wings and that it is not too early to write to the Secretary for Speakers, Miss Lauribel Hart, Room 927, 156 Fifth Avenue, New York City, giving the time and place of their Spring presbyterial meeting and stating whether or not they desire a speaker along foreign missionary lines on that occasion.

From San Francisco

920 Sacramento Street. Meetings first Monday of each month, at 10.30 and 1.30. Executive session, third Monday. Prayer Service, first and third Monday from 12 till 12.30.

"THE INTERNATIONAL MIND" was the subject of an address by Rev. Weston T. Johnson, District Secretary of the Foreign Mission Board, at November meeting of Occidental Board. To view great world problems without provincial bias has always been a difficult task, but unless we do so regard them, fair judgment can scarcely be given. A most attractive speaker was Miss Hasu Wong, a young Korean girl of decided charm, going out to Honolulu in the service of the Y. W. C. A., to work among her people there. Educated in America, Miss Wong combines the steadfast qualities of the Korean with the culture of the educated American. Her spirit towards the oppressors of her countrymen was truly Christian. "I have no hatred for the Japanese, but we are like Americans, we like justice." Her sister, a Bible woman, and her nephew have been imprisoned since last March, solely for their Christian faith. Miss Wong asked for prayers for her country.

MRS. KECK, Field Secretary, gave a bright account of her journeyings, an especially interesting visit to Skyland, a little settlement at the summit of the Santa Cruz Mountains, where she met with missionary workers. These New Era conferences which are being addressed by Mrs. Keck in northern California and by Mrs. Cleland in southern California, every missionary society visited, and new ones organized, are sure, under God, to result in the greatest stimulus to missions.

The needs of Tooker Memorial School were set forth and, later, some of the very attractive little children from this school of ours appeared on the platform in songs and verses, accompanied on the piano by Miss Ida Lee.

This is a project of which every Presbyterian woman might be proud, but it needs more advertising to set forth the pressing needs of this home, in the difficult days of Giant High-Cost-of-Living, the modern representative of "Giant Despair." Whatever the cost, these dear little children, with their pathetic life-stories, must not be allowed to suffer. Occidental Kindergarten was also represented by a charming group of little Chinese citizens, led by their faithful teacher, Mrs. Wing. Miss Higgins gave a most thrilling account of the rescue work of the Home during the past few weeks.

WITH THE MERGING of the Boards in the air, as the New Year opens, none quite knowing whither it will lead, it is refreshing to note the steady pursuit of the familiar paths of missionary endeavor, with no hint of panic or bewilderment over the approaching change.

From Portland, Oregon

WE HAVE nothing new to report this month. All are working zealously for our Jubilee objects, and reports look favorable for the winning of our goal. Many in their closets, and many prayer circles have been sending up petitions that our regular and jubilee apportionments may be met. Progress has already been made—more are praying; more are working; more are giving, and many are adding to their gifts; and there never were so many offering the gift of their lives. So let us continue our intercessions and services, money giving and life giving.

THE SCHOOL OF MISSIONS, as described in our notes of the December number, is in full swing, and certainly has stimulated mission study in many places, and in every department especially the children's.

RECEIPTS FROM OCTOBER 15 TO NOVEMBER 15, 1919

By Totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

CATAWBA,	$6.00
DAYTON,	2,028.00
GRAFTON,	323.20
HUNTSVILLE,	60.00
MERIDIAN,	20.64
MONMOUTH,	4.35
PHILADELPHIA,	600.00
PHILADELPHIA, NORTH,	101.00
PITTSBURGH,	3,550.75
WASHINGTON CITY,	$50.00
WESTMINSTER,	5.00
WOOSTER,	209.50
WEST VIRGINIA SYNODICAL,	10.00
ALABAMA SYNODICAL,	5.00
Miscellaneous,	76.28
Interest on Investments,	583.17

For Regular Work,	$4,379.69	
Jubilee Fund,	3,253.20	
		$7,632.89
Total Receipts Since March 15, 1919:		
For Regular Funds,	$99,504.44	
From Legacies and Annuities,	2,050.00	
War Emergency Fund,	146.00	
For Special Funds,	743.65	
For Jubilee Fund,	62,913.34	
		$165,357.43

JANET MCMULLAN, *Treasurer*,
501 Witherspoon Building, Philadelphia.

The Woman's Presbyterian Board of Missions of the Northwest

Illinois	
BLOOMINGTON P. S.,	$673.18
CHICAGO,	2,255.79
FREEPORT,	491.30
MATTOON,	5.00
Indiana	
INDIANAPOLIS P. S.,	15.00
Iowa	
DES MOINES P. S.	5.00
IOWA CITY,	44.00
SIOUX CITY,	690.90
Michigan	
DETROIT P. S.	1,897.25
GRAND RAPIDS,	549.42
KALAMAZOO,	$75.02
LAKE SUPERIOR,	204.79
LANSING,	59.25
MONROE,	411.00
PETOSKEY,	43.00
Minnesota	
MINNEAPOLIS P. S.	431.50
Montana	
YELLOWSTONE P. S.	87.00
South Dakota	
CENTRAL DAKOTA P. S.,	154.85
Wisconsin	
CHIPPEWA P. S.,	127.00
LACROSSE,	$15.50
MILWAUKEE,	5.00
WINNEBAGO,	$50.00
Miscellaneous,	355.10

Designated Receipts for Month:		
Regular Work,	$6,098.06	
Jubilee Fund,	2,547.79	
		$8,645.85
U. S. A. Fourth Liberty Loan Bond,		$50.00
Total Designated Receipts, March 16 to November 15, 1919 (8 months of fiscal year):		
Regular Work,	$93,669.65	
Jubilee Fund,	26,325.83	
Total,		$119,995.48
U. S. A. Liberty Loan Bonds,		$600.00

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$598.00
BINGHAMTON,	138.00
BROOKLYN-NASSAU:	
BROOKLYN,	180.00
NASSAU,	192.45
BUFFALO,	284.50
CHAMPLAIN,	67.00
CHEMUNG,	375.62
COLUMBIA,	141.00
CONNECTICUT VALLEY,	368.00
EBENEZER,	152.00
HUDSON,	344.00
LONG ISLAND,	235.25
JERSEY CITY,	$50.00
LOUISVILLE,	210.00
MORRIS & ORANGE,	689.40
NEWARK,	457.00
NEW YORK,	4,198.00
NORTH RIVER,	36.00
ST. LAWRENCE,	234.38
SYRACUSE,	431.00
TROY,	395.00
UTICA,	733.25
WESTCHESTER,	741.27
Interest,	332.13
Legacy,	475.00
Miscellaneous,	537.45

Receipts from October 16th to November 15th:		
Regular,	$9,612.19	
Jubilee,	2,983.51	
		$12,595.70
Total Receipts since March 16, 1919:		
Regular,	$79,887.38	
Jubilee,	22,312.71	
War Emergency,	1.00	
		$102,200.09

(Mrs. James A. Webb, Jr.) NELLIE S. WEBB, *Treas.*,
Room 818, 156 Fifth Avenue, New York.

The Woman's Presbyterian Board of Foreign Missions of the Southwest

CARTHAGE,	$12.00
IRON MT.,	11.28
LARNED,	227.00
PECOS VALLEY,	38.00
SALT RIVER,	130.00
SANTA FE,	38.54
ARKANSAS SYNODICAL SOCIETY,	$10.00
KANSAS SYNODICAL SOCIETY,	10.00
TEXAS SYNODICAL SOCIETY,	10.00
Miscellaneous,	13.83

Total for month,	$500.65
Total for year to date,	20,563.39
Jubilee Fund for month,	558.65
Jubilee Fund for year to date,	8,094.44

MRS. B. F. EDWARDS, *Treasurer*

DATE DUE

JUL 31 1986			

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